872 Li families send a total of 423 students to school, over 98 per cent of the eligible residents in the li, with girls constituting a slight majority over boys.

871 The Sanlei school is not highly rated. During the first four years students attend only half day and the last two years only permit full days. Admission to junior high school in Taiwan is by competitive examination except for expensive private secondary schools. Successful completion of the examination usually requires six years of full day classes plus a considerable amount of evening classes and individual tutoring. Though illegal, the majority of island schools provide these extra programs for a fee. Talei's school does not and this is one of the reasons why the Mainlander children in Wulei travel to Hsin Tien to school.

871 875 Villagers do not yet fully believe in the efficacy of education. They point out that most junior high graduates do not earn more money than elementary graduates. School teachers, for example, earn less than most miners and many farmers. For example, a rich farming family with four sons in T'oulei sent the youngest to college and he is now teaching in a Hsin Tien school. Although he brings some prestige to his family, his three farming brothers supplement his salary. In its history, Sanlei has had only one high school graduate and two junior high school graduates and only one of these graduates earns more

871
• 875 money than an average farmer.

871 Taiwanese schools are rated comparatively like American universities. An important key to the quality rating is the percentage of graduates who take and pass the examination. It is this factor that makes the Talei school so low in rating.

Although education is essentially free, there are a number of fees such as those for the Parents' Association, various taxes, and school supplies although text books are provided without cost by the Ministry of Education. Fees total about $40.00 for the first and second grade, rising in steps to $60.00 for the sixth. Since an experienced farm laborer earns $50.00 per day, the fees are not really high but not inconsequential either, especially if there are many children in the family.

875 The local community has little influence on the selection of the school staff which consists of outsiders, primarily Mainlanders. Only two live in Talei Li while most of the others live in Pouti, a larger more sophisticated community. The staff tends to be an integrated group who feel greatly superior to villagers.

876 Relations with students are usually harsh and "secondary" rather than "primary," i.e., not intimate (Cooley, 1909). This relationship is considered proper by educator and villager alike. Indeed, according to villagers, a teacher must look and sound "fierce" if he

513 comfort them.

855 When a child leaves his parent's bed, he does not sleep alone. There is a separation of sexes at this age so that a household has male beds and female beds and if there is no older adult such as an aunt or grandparent to join, two siblings of the same sex will be transferred to-
513 gether. The bed will be shared until marriage when the newlyweds start off just by themselves for one bed never contains more than one couple enjoying a sexual relationship. The married couple may sleep together the rest of their lives although some old people separate after intercourse ceases.

Education

871 Primary school is compulsory for six years to the degree that there were only three village children who were not attending school at the time of the study. The five villages in the li share the school located in Erhlei except that the Mainlanders in Wulei send their children to Hsin Tien. There are 423 students in the school, 204 boys and 219 girls.

895 The school has 12 teachers, a principal, and a jani-
[363] tor. The principal, a Mainland woman, and the assistant principal, also a Mainlander, share a house in Erhlei which is owned by the school. One teacher lives with his family in a rented Erhlei house but all the other teachers, most of them Mainlanders, live in Pouti or Hsin Tien. Six of the

875 thirteen staff members are males and seven, females.

871 The principal and teachers are appointed by the
875 Provincial Ministry of Education with the local villagers having no choice in their selection. However, a degree of local control is maintained through the Parent-Teacher's Association which raises part of the money for school construction and equipment.

The qualifications of Talei Li teachers are below national average because an appointment in Talei Li is not a desireable post because of the few opportunities to earn extra income. In order for a student to go on to junior high school he must pass a competitive examination which is nearly impossible to accomplish without supplementary school lessons at night and individual tutoring. Although illegal, all good schools provide supplemental offerings for a fee and thereby, teachers earn a sizeable portion of their yearly income from these extra fees which are shared with the principal. The desire for higher education is not very strong in the village as most villagers do not believe that more education will produce opportunities for more income. Therefore, the li school has no such extra courses and few li children request extra tutoring, denying the teachers and principals the opportunity for a good income although a few of the teachers living outside Talei Li earn extra money tutoring in Pouti.

• 875 The teachers and villagers have few contacts as most teachers consider themselves an elite forced to associate with parents whom they seemingly regard as ignorant peasants. [563] Undoubtedly the Mainlander (teacher)-Taiwanese (villager) identities exacerbate the relationship problems (See Chapter I). Only two teachers are highly admired by villagers, one of whom is a Taiwanese.

872 The school is so overcrowded that the first four grades are on half-day sessions and only the last two grades are full-day sessions. The first five days of the week are primarily devoted to academics but with a mid-morning and mid-afternoon recess. Saturday morning is devoted to physical education, housekeeping, and additional lessons in Mandarin.

876 Teaching techniques emphasize rote memorization, chanting lessons in unison, and extreme respect for the teacher. Elements of traditional classical education remain a part of the curriculum for a major goal of education is to make good citizens. Everyone memorizes a large number of quotations and classical short stories which possess a moral. This kind of memorization was common in the village even among those who were illiterate and the school merely reinforced and expanded this traditional content. One old village man, quite illiterate, could recite an appropriate quote for any occasion.[3]

871 876 There is an interesting contrast in the Chinese and American teacher's relationship with students. Using

known and unknown ones as well as ancestors in general and any ghosts who happen to be wandering around. There is a common Chinese belief that any unworshipped souls may cause much mischief. In Talei Li, it is felt that there are more hungry ghosts today than ever in history because of the many Mainland soldiers who are now slowly dying off without leaving descendants to carry on their worship. Once again, food sacrifices are very important with pork and fruit featured in particular. Some food is left out over night on the street so that any passing ghost may serve himself.

The Moon Festival or Mid-Autumn Festival falls on the fifteenth day of the eighth month as does the birthday of T'u Ti Kung (the Earth God). As part of the worship affairs in the afternoon before dinner, about sixty per cent of village households offer sacrifices at the small Earth God Temple at the edge of the village. There are also special sacrifices to Tai-yin (Goddess of the Moon) and the majority of the villagers stay up late at night to observe the moon for legend claims that the moon is more beautiful this night than during any other time of the year. Special yueh ping (moon cakes) are sacrificed and given to friends and relatives as gifts. The Moon Festival is a yin event (the female end of the yin-yang dichotomy previously discussed) and therefore, features special activities by women in order that they may conceive, obtain a husband, or receive long life. In Talei Li, gifts are also sent on this day to the li school teachers.